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FRANK L. HOOGS.....MANAGER
MONDAY.....MAY 28, 1906

Keep Telling The Truth

Those who go into hysterics every time they see something published at home or abroad which they think will injure us—something about earthquake, volcano, tidal wave, or other bogie—ought to learn a lesson from the W. R. Castle—Yale episode. Castle made an address before the Yale Law School Political Club about Hawaii. Everybody who knows W. R. Castle knows that in any speech he would make there would be no mis-statements of historical and current facts, and that the deductions and personal opinions expressed, while they might not be universally concurred in by our people here, would involve no mis-statement of geographical or personal facts, or distortion of historical perspective. No doubt the speech he delivered was an accurate and comprehensive statement of such matters as he touched upon, concerning Hawaii, her people, her institutions and her status.

His speech was reported to the extent of at least a column in one of the New Haven papers. The report is full of inaccuracies, and mis-statements, some of which, it doubtless seems to us who are here and familiar with events and things, incomprehensible that anyone should make.

Now what is the lesson from this incident? It is this: If a newspaper, whose business it is, and the training of whose reporters is, to understand thoroughly, and report with reasonable accuracy, whatever they undertake to reproduce, should understand so imperfectly and reproduce with so many errors, what was undoubtedly a clearly and accurately stated account of what it purported to describe of Hawaii, it is absurd to suppose that the general public, reading carelessly and with no especial interest in what they read, should be fully and accurately impressed with the exact statement of what they read, and all the natural and logical deductions to be drawn from it. In other words, if the general public does not grasp just what is said when things are accurately stated about Hawaii, neither will it grasp just what is said when false, alarming and injurious things are said. As the truth does not have its full force and effect on the individual understandings of the general public, creating just views of things as they are, so neither does falsehood, published as truth, create on the public mind the exactly false view of the falsehood. As a truthful statement of things does not create quite so just a view of things as we think it ought, so false statements of things do not produce quite so bad an impression as we fear they will.

The practical lesson from this is that so far as the general public we are trying to reach, receives any definite and conscious impression of Hawaii and the things of Hawaii, it is simply a matter of constantly presenting that which is true, just and accurate. It is the simple, fundamental principle of all publicity—keep the matter constantly before the public you want to reach, present it as alluringly as possible, but always truthfully. Neither the false nor the true will make any impression until the attention is attracted, and the false by attracting attention may, and very often does, pave the way for the true.

We can't control the utterance and dissemination of the false; we can, in large degree control the dissemination of the true. Obviously then, let us quit worrying about the false and devote ourselves resolutely to the dissemination of the true, assured that the true has elements of vitality which the false has not; that the unbiased mind, the general public, is more hospitable to the true than the false, and accepts the false only as it comes in the guise of truth.

The extreme sensitiveness to "deadly fakes," to "alarming" and "injurious reports," which is exhibited in some quarters is very much of the muck-rake quality, and is about as useful in really advancing the campaign of promotion and publicity, as the muck-rake is in advancing its user toward the crown of glory he refuses to see.

As Bunyan Drew Him

Something like two years ago President Roosevelt by a speech he made, and by personal interest shown, in Pastor Charles Wagner, made Wagner's book, "The Simple Life," the most talked of and the most widely sold book of the time. Some think it was the most widely read book. But the evidence of this is not so complete.

The President's speech at the corner stone laying of the office building of the House of Representatives last month, has directed attention anew to a classic of the English language, which it is to be feared is not as widely read by this generation as its merits justify. There is, however, much to indicate that his muck-rake speech has incited interest in John Bunyan's immortal works and may result in a renaissance of "Pilgrim's Progress."

The man with the muck-rake figures in the second part of "Pilgrim's Progress," where Christiana, wife of Christian, hero of the first part, makes, in company with her children, a pilgrimage to Zion. On their way they stop at a house built for pilgrims. They are shown through it. Here they are shown into a room that Christiana, Christiana's husband, had seen some time before. Then the story proceeds as follows:

"This done, and after these things had been somewhat digested by Christiana and her company, the interpreter takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered to give him that crown for his muck rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks and dust of the floor. Then said Christiana, 'I persuade myself that I know something of the meaning of this, for this is a figure of a man of this world, is it not, good sir?'"

Interpreter—"Thou hast said the right," said he, "and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks and the dust of the floor than to what he says that calls to him from above with the celestial crown in his hand, it is to show that heaven is but as a fable to some, and that worldly things here are counted the only things substantial. Now, whereas, it was also showed thee that the man could look no way but downward, it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God."

Christiana—Then said Christiana, "Oh, deliver me from this muck-rake!"

Interpreter—"That prayer," said the Interpreter, "has lain by till 'tis almost rusty. 'Give me not riches' (Proverbs xxx:8) is scarce the prayer of one of ten thousand. Straws and sticks and dust with most are the great things now looked after."

With that Mercy and Christiana wept, and said, "It is, alas, too true."

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From all parts of the Territory come accounts of the disastrous influence and effects of the saloons.

The Alameda has endeared herself anew to this community by the people she has brought here, and by the suspense relieving news she has brought.

Tomorrow will be the first Sunday without a band concert this community has experienced for some time.

It makes one shudder to think of eight persons suffering from typhoid and not a physician in attendance. Such was the condition reported from Molokai.

New York has a law by which arrested motorists may get released at once on giving the policeman a surety bond signed by themselves. Why the scheme is confined to motorists is not apparent as the convenience undoubtedly would greatly be appreciated by any lawbreakers.

The correspondent who wrote that the Molokians want \$3 a day and can't get it was at least half right.

The published version of Hon. W. R. Castle's address, with its introduction about the "the principal island, Honolulu," and its "background of snow-capped mountains," is one of the most amazing productions that have recently come to notice. It recalls Mark Twain's famous agricultural article beginning with "the guano is a fine bird." Castle is known to be a peaceable citizen, but the individual who reported that speech had better look out for him.

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MAY DAY IN PARIS.

Reformers who call themselves "socialists" tried to explode bombs in Paris on May day—all for the cause of liberty, equality and fraternity—among tyrants.—Lewiston Evening Journal.

May day in Paris, France, seems to have been the occasion on the part of the government for comedy, rather than tragedy, as had been anticipated.—Knoxville Sentinel.

Vive la Republique Française! And after yesterday's test it pretty surely will as long as the powder lasts.—Providence Tribune and Telegram.

Dispatches show that the Paris May day was a good bit less exciting than the common or garden Richmond Christmas.—Richmond Times-Dispatch.

France's future seems to have petered out already. It never got a good start and thus the wisdom of suppressing it at once is apparent.—Wilmington (Del.) News.

When engaged in putting down a revolt Paris cares more about getting results than about the ways and means employed.—Chicago News.

To be the queen of the May is an honor sought everywhere except in Paris.—Birmingham Age-Herald.

For a neat job of holding down the lid the French government, by its management of this May day and its possibilities of outbreak holds a high record.—Concord Evening Monitor.

It begins to look as if the republic of France will live to see another May day.—Springfield Union.

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